

A
T R E A T I S E
Concerning
M A R R I A G E.

Wherein the ~~Unlawfulness~~ of MIXT-MARRIAGES is
laid open from the *Scriptures of Truth*.

S H E W I N G

That it is contrary to the *Will of God*, and the Practice
of his People in former *Ages*, and therefore of dan-
gerous Consequence, for Persons of *Different Judg-*
ments in Matters of Religious Worship, to be join-
ed together in *Marriage*.

Written for the Information and Benefit of Christian Professors in
general; and recommended more particularly to the *Truth* of
either Sex, amongst the People call'd Q U A K E R S.

By M O S E S W E S T.

To which is added, by Way of
A P P E N D I X,
Sundry Pieces of Advice, extracted from several of
the *Yearly Meetings Epistles*.

2 Cor. 7. 39. *The Wife is bound by the Law, as long as her
Husband liveth: But when he is dead, she is at Liberty to be mar-
ried to whom she will; only in the Lord.*

2 Cor. 6. 14 *Be not unequally yoked, &c.*

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A
TREATISE
Concerning
MARRIAGE.

MARRIAGE is an Ordinance of God, as old as since our first Parents, instituted in Paradise, for their comfortable abiding here, and leaving Posterity after them; and Men and Women have been the more happy therein, as they have had Regard to the Counsel of God, and his Providential Hand, in choosing such as feared the Lord, and were true Worshippers of him; and avoiding those as were Idolaters, and such as feared not the true God.

And that in such their Caution, their Proceeding was agreeable to the Law of God in the Heart, is very apparent; for when the

Will and Mind of God was committed to Writing, and promulgated to *Israel*, his peculiar People, *Deut.* 7. speaking of the Nations, who inhabited the promised Land, he said, *Neither shalt thou make Marriages with them: Thy Daughter shalt thou not give unto his Sons; nor his Daughter shalt thou take unto thy Son.* And why? Because, said the Lord, *They will turn away thy Son from following me.*

Now if this be the Consequence still of such *Mixt-marriages*, then such Marriages are still unlawful, and the Law still in Force that forbids them. But that the Consequence of such Marriages is still the same, I appeal not only to the *Witness of God* in all, but also unto sound *Reason* and true *Experience*.

Moreover, the Prohibition aforesaid, was not intended against these *seven Nations* only, but had a more general Extent; for the *Israelites* were not allowed to take them Wives of the Daughters of *Asbdod*, of *Ammon*, or of *Moab*; and for the same Reason, not of any other People that were *not Circumcised*, and made Partakers of the true Worship of God.

This

This appears from the Words of *Nehemiah*, Chap. 13. 23. *In those Days, said he, saw I Jews, that had married Wives of Ashdod, of Ammon, and of Moab; and their Children spake half in the Speech of Ashdod, and could not speak the Jews Language. Vers. 24. And I contended with them, and smote certain of them; and made them renew their Covenant with the Lord: Saying, You shall not take their Daughters unto your Sons; nor give your Daughters unto their Sons. Adding, ver. 26. Did not Solomon, King of Israel, sin by these Things? Yet among many Nations was there no King like him, who was beloved of his God: Nevertheless, even him did strange Women cause to sin; shall we then, said he, hearken unto you, to do all this great Evil, to transgress against our God, in marrying of strange Wives.*

Thus, in short, we see how *such Marriages* are against the written Law of God, and the Practice of his faithful People.

But long before this Law was brought to Writing, the Holy Patriarchs, and such as feared and worshipped the true God, even

from the Beginning of the World, shewed a *Dislike* of such *Mixt-marriages*, from the Sense of the Law written in their Hearts. And so long as they kept in the true Faith, and at a lawful Distance from such as were not Partakers thereof with them (which for some Time they did) the Lord was with them, and blessed them, and made them Instrumental in his Hand, for the *withholding* his Wrath from being presently poured out upon the old *World*. But when they had generally departed from his *Covenant*, and from the *Example* of the Righteous, even in *this particular Case*, mark what followed.

It came to pass, when Men began to multiply upon the Face of the Earth, and Daughters were born unto them, the Sons of God saw that the Daughters of Men were fair, and they took them Wives of all that they choose. That is, they made no Distinction, upon the Account of *Faith* and *Religion*: But to whomsoever their *fleshly Minds* inclined, them they took to *Wife*; like the dishonourable and unchristian Practice of some in our Day. And that sorely grieved the Spirit of the Lord; so that thereupon he

he said, *I will destroy Man, whom I have created*, Gen. 6. 5, 6, 7.

And when the *Sons of God* came in unto those *Daughters of Men*, and they bare Children unto them, the same (it is said) became *mighty Men*: But by whom they were so accounted, and for what Cause may be gathered from the Sequel. It was not surely for their *Faith* and *Holiness* towards God, that they were so accounted: For if it had been so, he would not have repented that he had made them, as in *Gen. 6.* it is said he did. But it seems rather to have been from their *Statures* and *Bodily-Strength*, whereby they could atchieve great Matters in the *World*, which made them be reputed *Mighty*, by such as did bear the same *Fallen Image* with themselves; who were known and distinguished from the *Children of God*, by the Name of the *Children of Men*, being, in the Main of their Conversation, without a God-like, or Religious Mark: For, *the Earth*, it is said, *was full of Violence, and there were Giants in those Days*, Gen. 6, 4.

Now when things were come to this pass,
the

the People of God having cast off his *Yoke*, and fallen in with the *World* and it's Spirit (which they openly declared by their Entering into the *nearest Affinity* by Marriages with them) and had their Hearts thereby drawn away more and more from following the Lord; (which always was and is the natural Consequence of such *Affinities* by Marriages, and is therefore the more Hainous and Pernicious:) Then did the Lord call upon *Noah*, and gave him direction to build an *Ark*, for the safety of himself and his Family. For *all Flesh* had, by that Time, *corrupted his Way upon the Earth*: which so provok'd the Lord God, that he determined to destroy all *Flesh* by a *Flood*, except *Noah* only, and his Family. For *Noah* being a *Just Man*, and *Perfect in his Generation*, and one that *walked with God*, found Grace in the Eyes of the Lord, to be exempted from that General Destruction.

If nothing more could be alledged against these *Mixt-Marriages*, this Consideration (one would think) were, of it self, enough,
to

to manifest how great a Sin it is, and to deter all considerate Men and Women from entering into it, that it appears to have been a *great Step*, that led to the Destruction of the old *World*, the *Door* that gave the *Inlet* to those *Corruptions* and *Violence*, which filled the Earth, and provoked the Lord, not only to repent that he had made Man, but to pour down his Warth, in a *Flood*, which destroyed both Man and Beast.

We have seen the Mischief the *Ungodly* brought upon Mankind, by those *Mixt-marriages* before the Flood. Now let us see, and heedfully observe the great Care the *Godly* took after the Flood, to prevent the like Evil and Danger.

After the General Overthrow of *Ungodly* Men by the Flood, from which only *Noah* with his Family (Eight Souls in all) were preserved in the Ark (which was a Figure of *Christ*) was born *Abraham*; whom God called out of his own Country, and from his Father's House, with *Sarah* his Wife, to make of them a distinct and peculiar People to himself. And he established his Covenant with *Abraham*, (and his Blessing upon his

Seed) who saw *Christ's Day*, and *was glad*, and in the *Faith* thereof walked before the Lord with a perfect *Heart*: In which *Faith* also he offered up his Son *Isaac*, unto the Lord, as the Lord had commanded him. Such was the *Obedience* he added unto his *Faith*; which was accounted unto him for *Righteousness*, Gal. 3. 6.

Now when *Isaac*, the Child of Promise, was grown up to a Marriageable Age, so great was the Care of his *Godly Father* for him, that he might not be *unequally yoked*, or joined in Marriage, calling his eldest Servant to him (who had the Charge and Oversight of all that he had) he made him swear by the Lord, the God of Heaven, and the God of the Earth, that he should not *take a Wife unto his Son of the Daughters of the Canaanites*, amongst whom he dwelt. But *thou shalt go*, said he, *unto my Country, and to my Kindred, and shalt take a Wife unto my Son from thence*, Gen. 24.

This so *strict* a Charge, so *solemnly* given, and so *firmly* bound, shews that this good Man did not look upon this Matter of *Mixt-marriages*, with an *easy* Eye, as an *indifferent*

indifferent Thing; but was earnestly and heartily concerned, that his Son might *not* be joined with one of a different Religion: And as his honest Care was thus exercised in sending his Servant to *Abraham's* Kindred, to the Family of *Bethuel*; so the providential Hand of God was apparently with him, in the Choice of *Rebekah*, and the Consent they gave to it, saying, *The Thing proceedeth of the Lord: Let her be thy Master's Son's Wife as the Lord hath spoken.* And, in Conclusion, they *blessed her*, and sent her away. And as *Isaac* was walking, and meditating in the Fields, at Evening-tide, he met *Rebekah* coming with his Father's Servant, and took her to be his Wife: And she, after twenty Years Barrenness, bare him two Sons, *Esau* and *Jacob*; whose *different Practice* in the Case of Marriage, let us now observe.

What *Esau* was, is well known, both by *selling* of his *Birthright*, and other *Characters* given him in the Holy Scriptures. When he was Forty Years of Age, he took him *two* Wives, and both of them *Unbelievers*, Daughters of the *Hittites*, which

Thing full sorely griev'd his *Godly* Parents:
 And is left upon Record, as a Mark of his
Undutifulness and *Disobedience*, in not ad-
 vising with, and being ruled by them, in
 that so weighty Affair. And may it be a
 Caution unto all such, as profess themselves
 to be *Christians*, and so of the *Righteous*
Line, *That they follow not the Example of*
prophane Esau !

But when he saw, that what he had done
 had displeased his Parents, he (to mend, as
 he thought, the Matter) took him another
 Wife, the Daughter of his Uncle *Ismael*,
 the *Scoffer*; who, for mocking *Isaac*, the
right Heir, had, in his Childhood, been
 cast out of the Family. Now if it had been
 external Kindred only, that was aimed at by
Abraham and *Isaac* in *Marriage*, surely
Esau had now hit it: For she was his Fa-
 ther's *Neice*; yet that brought him not, in
 a right Sense, within the Family, nor Ex-
 ample of the Faithful.

But *Esaus* thus *running out*, from the
 Practice of the Godly, to take him such
 Wives as his *airy* Mind led him to choose,
 without Regard had to *True Religion*, so
 sensibly

sensibly affected his good Mother *Rebekah* that complaining to her Husband thereof, she said, *I am weary of my Life, because of the Daughters of Heth! If Jacob should take a Wife (as his Brother hath done) of the Daughters of Heth, such as are the Daughters of the Land, what good shall my Life do me?* Gen. 27. 46.

Good *Isaac* thereupon, to prevent that Danger, calling his Son *Jacob* to him, gave him his Blessing, and with it this strict Charge, *Thou shalt not take a Wife of the Daughters of Canaan. Arise, go to Padan-Aram, to the House of Bethuel, thy Mother's Father, and take thee a Wife from thence,* Gen. 28. 1. 2.

Jacob, as became a dutiful Child, was obedient to his Parents herein: And the Lord was with him, and blessed him; and blessed his Family also, until they gave way to a Liberty, not pleasing to the Lord.

Then was *Dinah*, *Jacob's* only Daughter, made an early Example of the Lord's Displeasure, by his suffering her to fall into Contempt, Gen. 34. Not only for her gratifying a vain Mind, in going out through Curiosity

Curiosity to see the Daughters of the Land; whereby she came to be *ensnared* and *defiled* by *Shechem*, Gen. 34. but also, as it appears, the *Israelites* were at that Time so far relapsed, that they had *strange Gods* among them, and, as may be gathered from the Text, *strange Attire*, also; which was to be changed and done away, before they might go up to the House of God, to worship him acceptably there, Gen. 35. 2, 3.

These Things might be likely to raise an Expectation in the *Shechemites*, that in Time they might draw them to become one People with them. Whereupon having already got hold of one of *Jacob's* Family, they were desirous of a further Converse, in order to enter into *Affinity* with them, saying, *make you Marriages with us: Give your Daughters unto us, and take our Daughters unto you; and you shall dwell with us*, Gen. 34. 9, 10. And to entice them thereunto, they proffered the *Israelites* what Worldly Advantages soever they would ask, *ver. 12.* Nay they went so far, as to yeild to take on them the Badge (and a fore one too) of *Jacob's* Religion, *ver. 24.* but
it

it was for carnal and covetous Ends, *ver. 23.* and succeeded to them accordingly. But the Truth of the Matter was, and is, that *Jacob*, the True Seed (the peculiar People of God) *must live alone*, and not be *mix'd*, or numbered among the Nations. Wherefore, notwithstanding all the great Proffers and Importunity of *Shechem*, (and the Condescension of the *Shechemites*) to have obtain'd *Dinah* for his Wife, *Jacob* would not hearken unto him: And yet it is said, *The Man was more honourable than all the House of his Fathers.* For *Israel* having an Eye to the Covenant of God, wherein he and his Family were comprehended, he zealously withstood the Temptation; and thereby gave a Demonstration of his Faith. And when soon after, the Lord commanded him to go up to *Bethel*, he called first for a *Reformation in his Family.* Whereupon it is said, *They gave unto him all the strange Gods that were in their Hands, and all their Ear-rings that were in their Ears;* which he hid under the Oak, that was by *Shechem.* And then having cleansed his Family from those *Heathenish Likenesses,*

both

both he and they were henceforth at quiet, from such like Attempts by their *Unbelieving Neighbours*.

But to proceed, having a little touched upon Things relating to the *Faith* and *Practice* of the Holy *Patriarchs*, about those *unlawful* Marriages ; and briefly set forth some of the pernicious Consequences that have always attended them, both before, and after the Flood : I shall now come nearer to the present State, and Disposition we are under.

When the *Apostles* came to speak of this *Ordinance* of Marriage, they ran in the *same Channel*, as all the *Faithful* had done before ; saying, *Be ye not unequally yoked with unbelievers*, &c. 2 Cor. 6. 14.

And *Peter's Exhortation* and *Care* for the Married was, that they might be *Heirs together of the Grace of Life*; that their prayers might not be hindered, 1 Pet. 3. 7. Then such must be of the *same Faith*, and agree in *Spirit*; or else they cannot pray together acceptably, Mat. 18. 19. *Can two walk together except they be agreed*, said the Prophet *Amos*, Chap. 3. 3. Therefore such as
are

are obliged to *live and walk together* for Term of Life, if they are not so agreed and united in Spirit, are like to have but little *Comfort, Help and Furtherance* (if any) from each other, in Spiritual Things; which is the Way that leads to true and lasting *Comfort* for ever. For since *without Faith*, and an answerable Conversation, it is *impossible to please God*: Such Married Folks as *differ in Faith*, and *disagree* in their Religious Conversations, are not like to please God, nor one another; but may rather expect the contrary, with much *Confusion*, which doth naturally attend such *Mis-matchings* in that Condition of Life.

Again, *Paul* to the *Corinthians* (1 *Epist.* 7. 39.) saith, *The Wife is bound by the Law, as long as her Husband liveth: But when he is dead, she is at Liberty to be married to whom she will; only in the Lord.* That is the ancient Limit.

But, by the Way, this gives *no Liberty* for such to marry as are *near of Kin*; tho' otherwise duly qualified.

But if any should object, that *Abraham, Isaac and Jacob* married their *near Kinswomen*

men ; and thereupon should query, why it may not be *as lawful* for such Kindred now to marry, as it was for them then ?

I Answer, first, that what they did in that Case then, was before the Law was given, which doth expressly forbid it, *Levit. 18.*

Secondly, it is a common *Maxim*, and in great Measure true, that *Necessity hath no Law*. And every Reasonable Man is capable of considering, that, in those *early* Ages of the World, there was a *Necessity* for it. And for *Abraham*, and those before mentioned of his *Posterity*, they lived *not very long* after the Flood ; which gave a kind of *new Beginning* to the World, with Respect to its being again *replenished* with People. For *Abraham* was born before the Death of *Shem*, according to Scripture-Chronology, about 150 Years : And yet *Shem* was 100 Years old, when the World was drowned.

Thirdly, It is to be considered, that People lived very long in those Days ; so that Generations *passed not away*, nor did Kindred *wear out* so fast, as afterwards : Which exposed those Patriarchs to it, by a kind of *unavoidable Necessity* ; and that rendered it

it *excusable* in them. But there being *no such Necessity* now, nor any *Reason*, of that Nature, to induce any to marry their *near Kindred*; they who do so, do plainly break the *positive Law* of God, which expressly says, *None of you shall approach to any that is near of Kin to him, &c.* Levit. 18. As also contrary to the Apostle's Advice, *Phil. 4. 8.* As not being of Good Report, &c.

Besides, all that was done by those Good Men, without Reproof, in those early Ages, is not to be drawn into *Example* now.

That *Marriage* is an *Ordinance* of God, I have already asserted; and now add, by Way of Explanation, that thereby *Two* are made *One*, or *inseparably joyned* together, for Term of their joynt Lives, by *lawful Means*, As first, In *Spirit*; Secondly, In *Affection*; and Thirdly, In a *Solemn Covenant* of Marriage, as well External and Publick, as otherwise. These are the Conditions, more or less, of all those which the Lord joyns together; whom no Man may put asunder. And without these Conditions, the Marriage Union is not perfectly enjoyed.

Now whereas I press for an *Agreement*,

and

and *Unity of Faith and Religious Practices*, in the Parties to be married, as *Essential* to the Marriage which God makes: By Faith there, I mean *that Faith*, which the *Holy Patriarchs, Prophets and Apostles held*, which the *True Church* now holdeth, and which upholdeth the *True Church* (for by *Faith ye stand*, said the Apostle to the Church of old, 2 Cor. 1. 24.) which is the *One True Faith*, mentioned by the same Apostle, in *Ephes*, 4. 5. And although there be in the World *Faiths many*, or at least *differing Apprehensions* concerning Faith, and *Pretences* to it: Yet, being inclined, by the *Law of Charity*, to conclude that all, who are Serious, do think their own *particular* Faith, Perswasion and Way to be the *Right* (else they would not continue in it :) What I have here written may serve indifferently to all that profess Faith in Christ. And yet though I do not here give a more particular *Definition* of Faith; it doth not thence follow that I am *indifferent* therein, or in *Doubt* about it: No, but it is to *avoid Controversy*, and because I aim at *Brevity*, and choose rather to let the *True Faith* be
manifested

manifested by its *Fruits*, which the Apostle *James* adviseth, *Chap. 2. 18.* Of which *Fruits*, what I here contend for is one, and not the least, to wit, That they who profess Faith in Christ Jesus, and are disposed to Marry, are *Religiously obliged* to take Care, that they be not *unequally yoked*, by joyn- ing themselves in Marriage with any, that are under *different Perswasions* and *Prac- tices*, with Respect to *Faith* and *Religious Worship*, as may tend to hinder their per- severing in it.

The Author to the *Hebrews*, in *Chap. 11.* treats at large of *Faith*; and sets forth the *Noble Disposition* of Mind, that was in such as *believed in Almighty God*; how it *distinguished* them from the World, and preserved them out of the *Affections* and *Desires* of being joyned to and with the World. And in *Ver. 24. 25.* He says, *By Faith* Moses when he came to *Tears*, re- fused to be called the Son of Pharoah's Daugh- ter; choosing rather to *suffer Afflictions* with the *People of God*, than to enjoy the *Pleasures of Sin*, which were but for a *Season*. He would not, it seems, be numbred with

with the *Egyptians*, who oppress'd the Righteous Seed, no, *not for a Kingdom*.

The Apostle also, in his Epistle to the *Galatians*, Chap. 4. giving a Touch at the Patriarch's Marriages, shews the *Mystery* of the *Spiritual Kindred*, which is by *Faith*. And to the *Ephesians*, Chap. 2. 19. he saith, *now therefore you are no more Strangers and Foreigners ; but Fellow Citizens with the Saints, and of the Household of Faith*. And in *Gal. 6. 10*. He calls Believers so ; and in *Chap. 4. 48*. says, *Now we Brethren, as Isaac was, are the Children of Promise*. For whom say I, a *Spiritual Canaan* is ordained by God.

Hereupon I would query ; Art thou, Reader, such an One ; One of of *Spiritual Kindred*, a *Child of Promise*, and of the *Household of Faith* ? Or wouldest thou be so accounted, and art disposed to Marry ? Whither then wilt thou go for a Wife, but to thy Kindred ? Not in the *Flesh*, but in the *Spirit*. *Have we not Power*, saith the Apostle Paul, *to lead about a Sister a Wife, as well as other Apostles, &c. 1 Cor. 9. 5*. Mark the Words well, a *Sister a Wife*, or (as

a former Translation hath it) a Wife being a Sister, which, in Marginal Note, there is explained to be a faithful and Christain Wife. So that she should be a Sister, before she be a Wife; a Sister in the Spiritual, or Religious Relation and Kindered: Which Relation in the Faith, as it was to them, is still to us a *necessary Qualification* preceeding Marriage.

If it be objected, That the People of *England*, and of that Part of the World call'd *Christendom*, and the Children of *Israel*, are not to be compared with each other, in this Case of Marriage, for the Nations, which *Israel* were forbidden to Marry with, were *downright Idolaters*, Worshipping *Strange Gods* of their own devising; But the People of *England*, &c. generally own the True God, and profess Faith in Jesus Christ; so that, altho' *they differ among themselves*, about the *Manner* of Worshipping God, yet why may they not marry promiscuously, one Sort with the other, seeing they all profess Christianity, and are therefore accounted and called Christians, both by themselves and other Nations, and being of a sober Conversation,

versation, cannot properly be called *Unbelievers*.

Answer, I am not about to *Heathenize* any, but am willing to own, and embrace that which is *Good* in all. And though I might turn off the Objection with a short *Answer*, in its own Terms, That *such* should not inter-marry, because they differ; since the Nature of Marriage bespeaks an *Agreement*, not *Difference*, an *Harmonious Unity*, not a *jarring Discord*: Yet, for the Sake of serious Enquirers, I am willing to enlarge a little upon this Part. Wherefore to proceed; I allow there is a Difference, in some Degree, between *outward Israel* and the Nations then, and *Spiritual Israel* and other People now, that are not of the same Society and Communion. For then the Distinction was *only* of *Jew* and *Gentile*, Believer and Unbeliever: But now (as the Objection hath it) all that Part which is called *Christendom*, professeth Faith in one God, and in Christ Jesus, though very differently, and some, no doubt, in all *Professions* called Christian, are of a Sober Moral Conversation. But if General Pro-
fession

fession were a sufficient Qualification, for
 joyning such in Marriage without Exception,
 then *Papist*, and other unsound *Worship-*
pers, bearing the *Christian Name*, must
 not be excluded or refused, if of a Sober
 Conversation, which Allowance would not
 a little gratifie *Anti-Christ*, uphold the *Apos-*
tate Church, called in the *Revelations*,
 Mystery Babylon, &c. chap. 17. 5. and
 tend to keep God's People *there*, contrary
 to express Command of God, *Jer.* 15. 6.
 And of the *Voice from Heaven*, which said,
Come out of her my People, that ye be not
Partakers of her Sins, and that ye receive
not of her Plagues, *Rev.* 18. 4. For hath not
 she long made, and doth she not still make
 a large *Profession* of Faith in God and Christ,
after her Manner ?

When the Apostle exhorted the *Believers*
 of old *not to be unequally yoked together*
with Unbelievers, *2 Cor.* 6. 14. may we
 suppose he intended to restrain the *Prohibi-*
tion, only to those *absolute and notorious*
Unbelievers, who were Pagans, or Hea-
thens ? Or did it extend to all, that did not
 believe the Manifestation of Christ *Outward-*

ly in the Flesh ? The *Jews* did believe in God, and that Christ the Son of God, *should come*: But they did not believe in him as He *was then come* ; and manifest in the Flesh among them. Might the *Christian Believers*, notwithstanding that, have mingled in Marriages with the unbelieving *Jews*, because of their General Belief in God, and in *Christ to come*, though they *rejected* him in his *then present Appearance* ? Would that have been an Equal Yoking ? So likewise, if one that believes, not only the *Outward Appearance* of Christ, with Respect to his having come in the Flesh, but his *Inward Appearance* also, with Respect to his being come *in the Spirit*, by his Divine Light and Grace, to Rule in the Hearts of his People, and thereby both to *direct* and enable them, as they attend thereunto, how to *perform* Divine Worship and Service to God, should marry one that denies and opposes that *Inward and Spiritual Coming and Appearance* of Christ in *the Heart*, and sticks only to his Belief of his *Outward Coming and Appearance* in the *Flesh* at *Jerusalem* : Would such a Couple be equally Yoked ?

But,

But, not to press the Comparison too close, because I would both avoid Offence, and use what Brevity I can ; I say, If two Persons of *different Judgments* about Matters of Faith and Religious Exercises (as going to Meetings, Preaching, Praying, Thanksgiving, &c.) should incline to marry each other, presuming in their *fond Affections*, that, notwithstanding that *Disagreement*, they may live comfortably together, they will find *too late* that they were greatly mistaken. For although, if it were only a Disagreement in the Tempers or Natural Dispositions, which concerned only their *outward Conversation* one towards the other, or the Management of their Temporal Affairs, it might be hoped they might live *tolerably* together : Yet where the Difference is of so high a Strain and Nature, as concerns the Peace of *Conscience*, and Safety of the *Soul*, on either Side ; that cannot be reconciled, without the *Conversion* of one of them, which is out of Man's *Power*, of himself, to effect. Wherefore, altho' such may talk of, and promise to themselves *Unity* in such *Contrariety* : Yet by that

Time their Folly shall have corrected Them, they will find Cause to be of another Mind. And if their Love to God and Religion, be not quite consumed by those *Passionate Flames*, which engaged them into that *unwarrantable* Undertaking; they will feel, after Marriage, their Spirits more plainly, and warmly *conflicting* one with another, and striving to bring each other into a *Conformity* unto that Way of Worship, which he or she is in. And then, whichever of them prevails, the other must lose Peace of *Conscience* (the *Greatest* of all Losses) unless such *Compliance* spring from a *True* and *Unfeigned* Conviction, that the Worship so conformed to, is the *Right*: Which is more than may reasonably be expected by any, who are guilty of *Tempting* the Lord With such *Mixt-Marriages*.

Besides, when two of *Disagreeing Perswasions* in Religious Exercises, do joyn in Marriage, no Man can reasonably think, that their *Affection* to each other is grounded on, or governed by Religion; and if not, that it must be by some *Worldly End*: And to cloke such a Marriage with a Pretence of Hope

Hope, to convert each other to what each believeth is right, is in plain English, no better then a *sinning, that Grace may abound; a doing Evil, that Good may come of it.*

But now the Case is otherwise, where Two, of One and the same Perswasion in Religion, or of no Religion, are joyned together in Marriage: And afterwards One of them is converted to the True Religion: The Converted may expect the Lord's Blessing; and abiding together may be a Means of *Sanctification* and Good to the Other, according to the Apostle's Doctrine, *1 cor. 7. 14.* And the Nature of True Christianity.

Now as to the latter Part of the *Objection*, I readily grant, that the Lord hath many, that in a Sense may be said to belong to him, who are not as yet *professed Members* of the *visible Church*, nor known unto it. This our Saviour plainly intimated, when in his Discourse to the *Jews*, pointing at the *Conversion* of the *Gentiles*, he said, *Other Sheep I have which are not of this Fold. Them also I must bring, and they shall hear my*

my Voice; and there shall be one Fold, and one Shepherd, John 10. 16. But until these other Sheep be gathered, and brought, by the great Shepherd, *into the Fold*; although they are known to the Lord, yet they are not yet so known to his People, as to be capable of being admitted into Church-Communion, or Fellowship with them; much less into that Marriage-Union with them, of which we have been treating.

But to have done at length, with this objection, I shall now remind the Reader, That when the Sons of God, in the Old World, had degenerated, and were Apostatized, as hath been before observed, their *Motive* to these *Mixt-Marriages* was, *They saw the Daughters of Men were fair, and they took them Wives of all that they chose*, Gen. 6. 2. So that to gratifie the *Lust of the Eye*, was the *Inducement* to their Marriages. And to such an Eye (now as also to those as have a *covetous Mind*, reaching unduly after the Things of this World) this may seem an *unnecessary Scruple*; especially when it stands in their Way, to hinder them from the obtaining of their desired End. But the
Truly.

Truly-Consciencious will always find themselves obliged, for the sake of Religion and Duty to God, to do nothing that may hinder their Perseverance and Progression therein: Which Disagreement about Religion will naturally do, more or less, according to the Proportion of the Disagreement.

Wherefore, though our Case be not *the same* as old *Israel's was*, in every Degree: Yet if it be so in *any Degree*, and have the same Tendency in any Measure (which that it has, is undeniable) then it brings our Times under the Force of the *same Prohibition and Law*, and that for the same Reason (namely) Because *they will turn away, or hinder thy Sons from following me*, saith the Lord.

And now my *dear Friends* (for unto you who bear the Name of *Quakers*, whether ye be such, as the Lord hath been graciously pleased to call and gather together out of any other Religious Professions, or such as are the OffSpring of Believing Parents, in this Profession, do I now more particularly turn my discourse) If ye would not be overtaken in that *extreamly hurtful Case of such Mixt-Marriages*; keep out of the *Way* that

that leads to it; Shun, as much as may be, the *too frequent* and *Familiar Converse* with those of other Professions; such, especially, as may be most likely to allure and draw your Minds out. Be not cold and indifferent about Religion. *Halt not between Two.* If God be God (which I hope, you are fully perswaded of) follow him, and keep close with him, that you may know your Minds staid, and established upon him: And then will ye see, for your *Encouragement*, the *Advantages* and *Comfort* that such have and enjoy, who make it their Business to please him. And whatever your Condition, and Circumstances in this *World* be, let your *chiefest Treasure* and *Pleasure*, be in *Heaven* and heavenly Things; and then *your Hearts will be there also*, as our Saviour taught, *Mat. 6. 21.* And then, above all Things, ye will desire to be Servants and Disciples of him, who said, *where I am, there shall my Servant be*, *John. 12. 26.*

But all whose Minds are set upon Things *below*, whether *Pleasures* or *Profits*, more than upon their Saviour, *Jesus Christ*, who died for them, are *not worthy of him*, *Mat.*

10. 37. And such, whatever they may profess, do most frequently *miss* of the Heavenly Blessing (which God reserves for his *Peculiar People*) notwithstanding that They also may partake largely of Temporal Mercies and Blessings, in Common with other Men. For God who is the *Fountain of Goodness*, causeth *his Sun to shine*, and sendeth *Rain* on the *Just*, and on the *Unjust*, Mat. 5. 45. But to be a Disciple of Christ, and Heir of the Heavenly Kingdom, is a great and glorious *Privilege*. The *Way* to this Happiness is set forth, by him who is the *Truth* it self, in *Luke*. 14. 17. (and in many other Places of holy Scripture, in which it is necessary we should be very conversant) *whosoever*, saith Christ there, *doth not bear his Cross, and come after me, cannot be my Disciple*. And we read (1 *Joh*. 4. 10.) that he is not only *our Propitiation for our Sins*; but also that he hath *left us an Example, that we should follow his Steps*. 1. Pet. 2. 21. Who said, *Learn of me; For I am meek and low in Heart; and ye shall find Rest unto your Souls*, Mat. 11. 29.

And now, my Friends, I would come
 E near

near unto you, by way of Enquiry: Have
 you indeed been convinced of the Truth, and
 been made *sensible of the Cross*, that attends
 the Profession of it? And have you been
faithful to those *Convictions*, and followed
 the Lord in the *Way of Regeneration*? Or have
 ye not? This is an *important* Point, the
Consequence of which may turn the Scale
 to either Hand: Therefore, I pray, let it
 be duly considered. For to be found *perse-*
vering in the Way of Truth, which we make
 Profession of, and in *all the Parts and Bran-*
ches of it, will be of a double Advantage to us.
 It will not only preserve from *adding Sin*
to Sin, (which, if not timely prevented,
 will lead such into a *Luke-warmness unto*
true Religion, a departing from God, and
 withdrawing from him both their Love and
 Subjection; which, more or less, preceeds
 such *mixt Unscriptural Marriages*:) And
 it will also bring us to understand the *Dif-*
ference, which hath always been between the
Two Seeds; and that will tend greatly to
 preserve us from Apostatizing. And then,
 what the Consequence is of *Persevering in*
Well-doing unto the End, ye will be truly
 sensible

sensible of, to your Everlasting Joy and Comfort; according as it is promised, *Rev. 3.*

21. *To him that overcomes will I give to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, where all Fears and Temptations will be done away for ever, But the Consequence of Disobedience will not be so : But will have a contrary Event; which I pray God we all may be delivered from, before it be too late.*

Think not (said Christ to the professing Jews, Mat. 3. 9.) to say within your selves, We have Abraham to our Father, &c. A Thing very incident to them, to value themselves upon ; and upon their professing the True Religion, as being the Disciples of Moses. As if that could be any Advantage to them, while they did not the Works of Abraham ; but lived in Disobedience : So that notwithstanding the great Advantages they had, and the High Pretences they made, our Saviour Christ told them plainly, They were of their Father the Devil ; and his Proof therefore was, because they did his Works. So that to be the Children of

faithful Parents, or to profess the True Religion now (as they then did) and yet not be *faithful*, as the Parents were, nor live and walk in the True Religion they profess; will as little avail such now, as it did those *Jews then*.

What did it avail the *Rich Man* in the *Parable*, that he could call *Abraham* Father, and that *Abraham* vouchsafed to call him *Son*, while he mean while was in *Hell* ! Read the Parable throughout (Luke 16 . 20. to the End) and consider it well. The *Rich Man* there, after he had *mis-pent* his *Precious Time in voluptuous Living* (wearing *Rich Apparel*, and *faring Sumptuously* every Day) at length *died*, and was *buried* too, and that probably, as he lived, in *Pomp and State*, as such commonly now a-Days are. The Poor Man *Lazarus*, died also, but it is likely his Funeral was too mean and private, to be taken Notice of; For we read nothing of it: But that which is better we read, namely, That he was carried *by Angels into Abraham's Bosom*. But the next Account we have of *Dives* is, That *he was in Hell Begging*, and that for a *small Alms* too, but a Drop or two of cold Water : And yet,

yet (*O, miserable Man!*) even that was denied him. He being in *Hell*, lifted up his Eyes, and saw *Abraham* a far off, and *Lazarus* (poor despised *Lazarus*) in his Bosom. Whereupon he cried, and said, Father Abraham, *have Mercy on me; and send Lazarus that he may dip the Tip of his Finger in Water and cool my Tongue: For I am Tormented in this Flame:* A Thing he might well have foreseen, had he but *lifted up his Eyes in Time.* Abraham not disallowing his Claim of Kindred according to the Flesh, yet *vindicating the Justice of God* upon him, answered, *Son, remember that thou, in thy Life-Time, receivedst thy good things* (Riches, Honours, Pleasures and Wordly Delicacies, which thou didst account thy *Good Things*) *and likewise Lazarus Evil* (Poverty, Pain, Contempt and Misery) *But now he is comforted, and thou art tormented.* Nor was that all. But, as an *Aggravation* of his great *Unhappiness*, from a Sense that his *Torments* are *remediless*, and that there would be no *End* of his *Misery*, he tells him further; *And besides all this, between us and you*
there

there is a great Gulf fixed: So that they that would pass from hence to you, cannot; neither can they pass to us, that would come from thence. This put *Dives* out of all Hopes of Relief for himself. Wherefore having now at length some *Pity* for his own Family, though he had none for *Lazarus* when he needed it, addressing himself again to Abraham, he said, *I pray thee therefore, Father, that thou wouldst send him to my Father's House; for I have five Brethern, that he may testifie unto them, least they also come into this Place of Torment.* What Need of that, said Abraham, *They have Moses and the Prophets: let them hear Them.* Nay, Father Abraham, replied *Dives*, *But if One went to them from the Dead, they will Repent.* No, No, said Abraham *If they hear not Moses and the Prophets (which was the Means they professed, as appointed by God, for the Instruction of his People; under that dispensation) neither will they be perswaded, though one rose from the Dead.*

From his Parable, Two Things, most pertinent to my present Subject, are to be observed.

observed. One, That the Highest Profession of Religion, the Nearest Relation outwardly to the Godly, (though it were that of a Child to the most Godly Parents) is not sufficient, without the Living Faith, and the Living Fruits thereof, *a Godly Life and Conversation*, to keep from coming into the Place of Torment. The other is, That such as neglect to wait upon, and serve God in his own Way and Time, to be made by him Wise unto Salvation, through the Grace and Understanding given them for that End, in the Present Dispensation they are under; will Naturally grow Blind and Hard: So that they cannot be wrought upon, to be made sensible of the Danger they are in, by the most extraordinary Means; No, not *if one were sent to them from the Dead*. And since *there is no other Name under Heaven given, whereby we must be Saved*, But by Jesus Christ, (Acts 4. 12.) And the Grace coming by Him, brings the Salvation that Christ is the Author of; how greatly doth it concern every One, to attend Daily and Diligently on him, in the Gift of his Grace; and to hearken to, and obey his Teaching.

ings thereby! For God, who at fundry Times, and in divers Manners, spake unto the Fathers by the Prophets, *Hebrews* 1. 1. *Hath in these last Days spoken unto us by his Son:* And that in Divers Manners also; as immediately by his Spirit, instrumently by his Ministers, as also in the Holy Scriptures, and by his many Providences. And if, (as the Apostle argueth, *Hebrews* 12. 25.) *they escaped not, who refused him that spake on Earth: Much more shall not we escape, if we turn away from him, that speaketh from Heaven.*

THE END

A P P E N D I X.

TH E foregoing Treatise of *Mixt-marriages* hath been well received, and 'tis hoped may be of further Service to Friends Children (for whose Sake the Author chiefly disigned it ;) that the Youth may be preserved in the Council of God, in that important Step of *Marriage*, whereon both their own Comfort, Felicity and Well-doing, for the remaining Part of Life in this World, much depends, and also that of their Posterity. For when Parents give a good Example in that Respect, and live in Peace and Unity, without disagreement about Religious Sentiments, they thereby preserve to themselves right Authority to give their Children Religious Education, a greater Blessing than which 'tis not in their Power to bestow on them, together with their Prayers to the God of Mercies, that their tender Care, Advice, religious Example, and Reproof, may be effectually received in their Childrens Minds,

BY

by his *divine Power*, which only can give the hop'd-for Success and Blessing.

But on the Contrary where any through an unbridl'd Affection, in their hasty irreligious Minds, disregard the Law and Mind of God in that *Solemn Covenant and Ordinance of Marriage*, Such generally heap on themselves unforeseen Troubles, Inconveniencies, and great Affliction, which must affect their own Comfort and Peace, and wound their Authority for right governing and ordering their Childrens Education (if such have any) in the holy *Fear of God*, and his *True Religion*; so that instead of Children being their Parent's Comfort, they often prove a bitter Source of fresh Exercise and Sorrow, which, too late, may minister Cause of Repentance, that they ever laid the Foundation of their own, and their Childrens Unhappiness, by being *unequally yoked in Marriage*.

Wherefore you, Dear Friends, that are Parents of Children, are in much Tenderness, and great Good Will, entreated to watch over them, and give them a Sober Religious Example and Education,
and

and to restrain them in your just Authority from the corrupt Fellowship, vain Fashions and Customs of this World: And for that End, the *Godly Exhortations*, and *Ad-vices*, of our concerned Brethern, given forth at *London*, in severall yearly Meeting Epistles, are here extracted and recommended to their serious *Consideration* and *Practice*, as follows.

* ‘ We do entreat and desire all you our
 ‘ dear Friends, Brethern, and Sisters, that
 ‘ are Parents and Governours of Families,
 ‘ that ye diligently lay to Heart your Work
 ‘ and Calling in your Generation for the
 ‘ Lord, and the charge committed to you;
 ‘ not only in becoming good Examples un-
 ‘ to the younger Sort, but also to use your
 ‘ Power in your own Families, in the e-
 ‘ ducating your Children and Servants in
 ‘ Modesty, Sobriety, and the Fear of God;
 ‘ curbing the extravagant Humour in the
 ‘ young Ones, when it doth appear, and
 ‘ not indulge it, and allow of it; for you
 ‘ are set in your Families as Judges for
 ‘ God, and it is you that must give an Ac-
 count

‘ count of the Power committed to you.
 ‘ And when you see a Libertine, Wanton
 ‘ Spirit appear in any of your Children or
 ‘ Servants, that lusteth after the vain Cus-
 ‘ toms and Fashions of the World, either in
 ‘ Dressings, Habits, or outward Adornings,
 ‘ and craves your Assistance and Allowance,
 ‘ without which it cannot get forward,
 ‘ while they are under your Government :
 ‘ Oh! then, look to yourselves, and dis-
 ‘ charge your Trust for God, and for the
 ‘ Good of their Souls, exhorting in Meek-
 ‘ ness, and commanding in Wisdom, that so
 ‘ you may minister and reach to the Wit-
 ‘ ness, and help them over their Temptati-
 ‘ ons, in the Authority of God’s Power ;
 ‘ and when they feel themselves help’d and
 ‘ deliver’d, their Souls will bless God for
 ‘ you, and you will reap the Comfort of
 ‘ your Labour.

• ‘ And, all Friends, watch over their
 ‘ Children, and none to indulge or suffer
 ‘ them in Pride or corrupt Liberty, where-
 ‘ by they become exposed to the World, to
 ‘ be ensnared either in their *Marriage*, or
 evil

‘ evil Conversations, tending to their Hurt
 ‘ or Ruin.

a ‘ And that Friends of all Degrees take
 ‘ due Care to breed up their Children in
 ‘ some useful and necessary Employment,
 ‘ that they may not spend their precious
 ‘ Time in Idleness, which is of ill Example
 ‘ and tends much to their Hurt.’

b ‘ And that our Children may be pre-
 ‘ served from the Wiles of Satan, as much
 ‘ as in us lies, let a Godly Care and Con-
 ‘ cern be upon the Minds of all Parents, to
 ‘ watch over them, with Supplications to
 ‘ the Lord, that they may not be drawn
 ‘ away from the Innocency, Simplicity and
 ‘ Plainness of the Way of Truth; and labour
 ‘ in a Sense of Truth to reach the Witness
 ‘ in them, that they may feel in their own
 ‘ Spirits a Degree of Fear and Reverence
 ‘ towards God; and instruct them to follow
 ‘ his Council and obey his Voice, as the
 ‘ Tribes of *Israel* were required of God to
 ‘ teach his Precepts diligently unto their
 ‘ Children, *Deut.* 6. Verse 7.

And

And thou shalt teach them diligently unto thy Children, and
 shalt talk of them when thou sittest in thy House, and when
 thou walkest by the Way, and when thou liest down, and
 when thou risest up. So be you concerned to acquaint them,
 how the Lord led you from one Degree of Faithfulness to
 another, in a Denial of the World's corrupt Ways,
 Language and Customs, which while we (in Disobedience
 to him) walked in, we could not enjoy true Peace. But
 as we bore the Cross, and bowed to his Will, we had an
 Evidence of Acceptance with him. And be careful, that
 none of you, by a Neglect herein, become Examples unto
 them to depart from *Scripture Language*, wherein is true
 Propriety of Speech.

a And according to the Advice of this Meeting in 1695,
 we do again earnestly exhort and advise, that all Dili-
 gence, Care, and Caution, be had, that no Friends, or
 Friends Children, be betray'd in Affection, or otherwise,
 nor join in *Marriage* with those that are not of our Chris-
 tian Profession and Society, nor without the Privy and
 Consent of Parents, Guardians, or law ful Tutors intrusted
 with them, nor with any near Kindred, contrary to the
 Law of God and wholesome Advice already given, par-
 ticular by the Yearly Meeting Epistle, 1675, and also
 by several faithful Servants of Christ.

b And as it hath been frequently the Care and Con-
 cern of this Meeting to advise Parents, and all who have
 the Tuition and Education of Children, to bring them
 up in the Nurture and Admonition of the Lord; We are
 still sensible, that there is occasion to repeat our tender
 Advice and Exhortation, that you would lay this Matter
 closely to Heart: For 'tis certain that the Preservation of
 your

your Off-spring in the Way of true Religion and Godliness;
 is of much greater moment to their Happiness both in this
 Life, and in that which is to come, than any Thing else
 you are capable of doing for them. And therefore we
 renew our Advice, that You be diligently exercised in
 such a Godly Care, waiting upon God for Wisdom from
 Him, first to walk wisely and circumspectly before them
 your selves, and then you may with more Weight and
 Authority in the Meekness of that Wisdom instruct, ad-
 vise, exhort, and rebuke, as you shall see Occasion. And
 we think it will contribute very much to Your Success in
 these Endeavours, if You put them frequently, in a solemn
 Manner, upon reading the Holy Scriptures, especially such
 Parts of them as relate to the great Doctrines and Precepts
 of the Christian Religion, and then wait upon God with
 them, that You may become Instruments to open their
 Understandings, and in the Sense of His Power and Wis-
 dom press them closely to the Practice of what they read :
 Such an Exercise begun early, and frequently repeated,
 we recommend as the indispensable Duty of all concerned,
 and the most likely Means for the Preservation and Im-
 provement of Children in the Way of Truth, and through
 the Lord's Blessing to secure them from being prevailed
 upon, by the many false deceitful Spirits that are gone forth
 into the World, tending to subvert the Christian Faith,
 and a Practice and Conversation agreeable thereto.

And forasmuch as true Christian Practice, and every
 Branch of it, is the Fruit and Effect of the Inward Sanc-
 tification of the Heart by the Spirit of Christ, for which
 we are frequently to wait on him in all Humility and
 Lowliness of Mind; We tenderly advise, that every
 Thing tending to obstruct or divert the Minds, either of
 Children, or those of more advanc'd Years, from this good
 Exercise, may be carefully avoided and taken out of the
 Way;

' Way, And it being Evident, that the Glory and Vanity
 ' of the World, and the Pleasures and Diversions of it are
 ' of this Nature and Tendency, We therefore advise, that
 ' all Parents and Masters in the first Place be good Examples
 ' to their Children and Families in an humble and circum-
 ' spect walking, and with all plainness of Habit and Speech,
 ' which is agreeable to the Cross of Christ, the Example
 ' of our ancient Friends, and the frequent Advices of this
 ' Meeting : And also that they be very careful not to in-
 ' dulse their Children in the Use and Practice of Things
 ' contrary thereunto ; for we are sensible that by such Ha-
 ' bits, of how little moment soever some may think them,
 ' the tender Minds of Children, while very young, being lif-
 ' ted up and drawn aside from the Simplicity of the Truth, a
 ' Foundation is early laid for those undue Liberties so justly
 ' complained of ; for a Love and Delight in such Things,
 ' imprudently indulged at first, grows up with them, and
 ' becomes strengthened more and more into confirmed Ha-
 ' bits, and thus some have become Enemies to the Cross of
 ' Christ, and forsaken and opposed the Way of Truth ;
 ' which possibly might have been prevented, by Parents do-
 ' ing their Duty in being good Examples, and not cherish-
 ' ing Seeds of Vanity and Folly in their Children, but on
 ' the Contrary prudently discouraging every Appearance of
 ' Evil in them, which necessary Duty we earnestly recom-
 ' mend to their serious Consideration and Practice.

FINIS.

